THE CATECHISM OF THE Church of *England* Paraphrased.

A

Perlegi Libellum hunc cui titulus, The Principles of Holy Christian Religion, or, The Catechism of the Church of England paraphrased, *in quo nihil reperio quo minus cum utilitate publicâ jam denuo imprimatur,*

ROBERTUS PORY S. T. P.
Reverendissimo in Christo
Patri ac Domino, Domino
Archiepiscopo Cantuar. Sa-
cellanus Domesticus.

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THE PRINCIPLES OF Holy Chriſtian Religion:

OR,

The *Catechiſm* of the Church of *England* Paraphraſed.

The Objections againſt it anſwered.

With ſhort Prayers for the Morning and Evening annexed.

By RICH. SHERLOCK, *B. D.*
Rector of *Winwick* in *Lancaſhire.*

The fourth Edition enlarged.

Let us hold faſt the profeſſion of our faith without wavering, Heb. 10. 23.

LONDON,
Printed for *Richard Royſton* at the *Angel* in *Ivy*-lane, 1661.

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The Preface.

Touching the *neceſsity* of *Catechiſing*: the *authority, uſefulneſs*, and *General Heads of our Church Catechiſm*.

AS *all* tender conſcienc't men *do ſadly lament the manifold* Sects, diviſions, *and various opinions in* Religion *amongſt us: ſo all* wiſe *and* prudent *perſons do withal conſider and obſerve the* cauſes *thereof: that ſuch diſorders and confuſions may be remedied and prevented.*

And the greateſt cauſe of ſo much giddineſs in the mindes of men, why ſo many waver like a wave of the Sea, driven to *Jam.* 1. 6. and fro with every winde of Doctrine, and toſſed, *is for want of a good bottome, or ſure foundation to ſtand upon; which conſiſts in being well* Catechiz'd, *or throughly inſtructed in the principles of the holy and true Religion.*

There is no want of Preaching *or* Hearing Sermons, *nor can this be the ſource and original of ſo much inconſtancy in Religion,*

ligion, (it may be the cauſe of ignorance, *but not of* error) *ſince we ſee by experience that the moſt* fickle *and* giddy people, *are commonly the moſt eager* hearers *of many Sermons and ſeveral Preachers; and what's the reaſon? but that ſuch Sermons as men ordinarily hear, being not firſt well* Catechized, *render their mindes, like a* ſhip *without* ballaſt, *which cannot keep a ſteddy courſe, but toſſes, rolls, and tumbles, and is by every guſt of winde overthrown.*

A

For Preaching *without* Catechiſing *firſt, is as if a man ſhould go about to build a* houſe *without a* foundation, *which can prove no other, but ſome* Caſtle in the air; *or as if we ſhould think to be* perfect men, *and never paſs through the ſtate of* infancy *and* youth: *or as if* ſucking Infants *inſtead of* milk *ſhould feed upon* ſtrong fleſh, *and this too often* raw, *and* indigeſted *alſo.*

1 Cor. 3. 2. Heb. 5. 12, 13.

Hence it comes to paſs, that there are ſo many, 1. *Upon whom that Propheſie of* Iſaiah *is fulfilled,* By hearing ye ſhall hear and not underſtand, and by ſeeing ye ſhall ſee and not perceive: *and that of S.* Paul *alſo,* Ever learning, and never able to come to the knowledge of the Truth.

Mat. 13. 14.

2 Tim. 3. 7.

Hence

Hence 2. *So many become* wiſe in their own conceits, *who really are but* fools *in the* knowledge *of ſaving truth,* who wax vain in their imaginations, and their fooliſh hearts are darkned, *through the glimmerings of conceited knowledge: who will take upon them to talk of this, and that point of Religion, argue againſt ſuch, and ſuch doctrines and practiſes of the Church,* Deſiring to be teachers of the Law, *and yet* underſtand nothing of what they ſay, or whereof they affirm. Pro. 26. 12. Rom. 1. 21, 22. 1 Tim. 1. 7.

Hence 3. *It is, that the holy word of God, which is in it ſelf, rightly underſtood, the* pure fountain *of* truth, *is made by many* unchatechized, *unprincipled men, the* very ſink of errors, *being miſinterpreted and miſ-applied to the maintenance of falſe opinions, and even* Doctrines of Devils.

Whereas undoubtedly, were there a ſure foundation laid in the true, and thorough underſtanding of the Principles of Chriſtianity, *there could not be poſſibly either ſo much* ignorance *and blindneſs beſotting the mindes of men, ſo much* giddineſs *and wavering in Religion, or ſo much* abuſe *and* wreſting *of holy Scriptures to the ruine of ſouls: for holding faſt the* foundation, *the minde of man,* like a houſe built upon Mat. 7. 24.

on a rock, *ſtands firm againſt the ſhock of every temptation, and is* not toſſed to and
Epheſ. 4. 14. fro with every winde of doctrine by the ſleight of men, and cunning craftineſs, whereby they lye in wait to deceive.

For the practiſe therefore of this duty of Catechiſing, *we have many both* commands *and* examples *in holy Scripture: ſee amongſt many others*, Gen. 18. 19. Deut. 6. 6, 7. Pſal. 34. 11. *and* Pſal. 78. *from the* 1, *to the* 8. verſe. Prov. 22. 6. 2 Tim. 3. 14, 15.

Sect. 2. *The great* neceſſity *and* uſefulneſs *of being well* Catechized, *being thus apparent, and by all wiſe and knowing men conſidered, hath occaſioned the penning and printing of ſeverall* Catechiſms: *many of which, though they may be good in themſelves, and uſeful in their kinde, yet none of them are to be ranked with, or to be eſteemed of equal authority and uſefulneſs with our* Church Catechiſme: *becauſe,*

1. *'Tis not of* private *but* publick *authority, and conſequently to be preferred before all others, as much as the* Laws *and Statutes of a* National Councel, *before the conceptions and dictates of* private perſons.

Epheſ. 4. 13. 2. *For the maintenance of* unity in the Faith,

Faith, *'tis neceſſary that there ſhould be one common* form of ſound words, *which all* 2 Tim. 1. 13. *ſhould* hold faſt, *and ſtick cloſe unto; that as we are all members of* one Church, *(or ſhould be ſo at leaſt-wiſe) ſo we ſhould all ſtand upon* one ground, *be built upon* one foundation, *and ſteer our courſe towards the land of Promiſe in* one *and the ſame* bottome.

3. *There is no other Catechiſm can be more exact and compleat, more beneficial and uſeful, then this of our Church, which will appear by conſidering the order, and* general heads *thereof.*

And firſt to prevent the general obje- Sect. 3. *ction which is made both againſt this and all other* Catechiſms; *'tis confeſſed, That the holy Word of God, or the inſpired writings of the Prophets, and Apoſtles, are the ground and foundation all holy and true Religion is built upon: Epheſ.* 2. 20. We are built upon the foundation of the Prophets and Apoſtles, *&c.*

But becauſe the holy Scriptures are both ſpacious *and* difficult, *containing many things, ſome more, ſome leſs neceſſary to ſalvation, and both theſe intermixedly and diverſly delivered, here and there reſperſed in ſeveral books and chapters, and expreſ-*

ſed

ſed both by way of command *and* counſel, *of* exhortation *and* admonition, *of* promiſe *and* threatning, *of* hiſtory *and* example, *under many* Metaphors, Types, *and* Allegories, *which render them both hard to be underſtood aright, and as hard to be rightly diſtinguiſhed, and reduc'd to their ſeveral heads, for the more clear underſtanding, and firm memory thereof; therefore it ſeemed good to the wiſdome of the* ancient Fathers *of the Church, to reduce the pith, ſumme, and marrow of all ſaving Doctrine contained in the Scriptures under ſo many ſeveral waies of expreſſion, to four ſeveral heads,* viz. 1. The Apoſtles Creed. 2. The 10. Commandements. 3. The Lords Prayer. 4. The Doctrine of the Sacraments. *To one of which four general heads, all that the whole Book of God contains abſolutely neceſſary to ſalvation, is reducible: For,*

1. *All that we are bound to* believe, *in general and in the groſs, is ſumm'd up in twelve Articles by the Apoſtles, or Apoſtolical men, and is commonly known by the name of* The Apoſtles Creed, *and that's* the object of our Faith, *and a little* breviary *or ſumme of the* Goſpel.

2. *All that we are bound to* practiſe *and* obey,

obey, *is injoyned in the* 10. Commandements, *and that's* the Rule of our Life, *and the* Epitome *of the* Law.

And these are the two parts of holy Religion, Faith *and* Obedience; Faith, *which the* Gospel *requires; and* Obedience, *which the* Law *exacts: which* Obedience *is also called* Charity, *or* Love; For Love is the fulfilling of the Law: *therefore S.* Paul *reduceth all Religion to* Faith *and* Love, Rō. 13.10. *Gal.* 5.6. 2 *Tim.* 1.13.

But because we can neither believe *nor* Phil.2.13. do *any thing as we ought, without the Divine grace assisting us therennto; therefore God hath ordained and commanded unto us, the use of* Prayer, *and of the* Sacraments, *as the means and conveyances of his Graces into our souls, to enable us both to* believe *in him, and also to* love & obey *him in a manner holy and acceptable unto him.*

3. *Therefore the next general head of Catechism, is* the Lords Prayer, *as the summe, pattern, and perfection of all Prayer and Devotion.*

4. *And the fourth and last head, is the Doctrine and use of the* Sacraments: *the ground and reason whereof is briefly this: All those things which concern the good of our* souls, *are according to the nature of*

the

the ſoul, ſpiritual, divine, *and* inviſible, *and ſo are not eaſily conceived by our frail underſtandings, which apprehend not, but by organs of ſenſe; therefore God hath been pleaſed mercifully to ordain certain outward* viſible elements, *to ſignifie & ſeal his inward* inviſible graces *unto our ſouls, and to be pledges to aſſure us thereof: and theſe are* Baptiſm, *and* the Lords Supper. *And upon theſe four general heads, all the ſeveral queſtions in the Catechiſm beſides, do depend; either* 1. *By way of introduction, ſhewing when, by whom, after what manner, and by what means we became Chriſtian: with the great benefits and general duties of Chriſtianity, and our obligation hereunto by* ſolemn vow *and* promiſe, *when we were* Baptized: *Or* 2. *for the connecting and joyning of theſe generals together by a fit method for memories ſake: Or* 3. *for the more clear and full underſtanding of each of them; as will further appear in the ſeveral Queſtions and Anſwers enſuing.*

Open mine eyes, O Lord, and enlighten my minde, that I may both ſee and rightly underſtand the wondrous things of thy Law, and carefully frame my heart, and all the actions of my life thereafter, through Jeſus Chriſt our Lord, *Amen.*

Thoſe Paſſages which are excepted againſt, and anſwered in the Poſtſcript of the Paraphraſe are thus noted *.

Maſter.

WHat is your name? *

Scholar.

N. or M.

Maſter.

Who gave you this name? *

Scholar.

My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the Childe of God, and an Inheritor of the Kingdom of Heaven. *

Maſter.

What did your Godfathers and Godmothers then for you? *

Scholar.

They did promiſe and vow three things in my name:

Firſt, that I ſhould forſake the Devil and all his workes, the Pomps and Vanities of this wicked World, and all the ſinful luſts of the fleſh.

Secondly,

Secondly, that I should believe all the Articles of the Christian Faith.

And thirdly, that I should keep Gods holy will and Commandements, and walk in the same all the dayes of my life.

Master.

Doest thou not think that thou art bound to believe, and to doe as they have promised for thee?

Scholar.

Yes verily: and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my lives end.

Master.

Rehearse the Articles of thy Belief.

Scholar.

I Believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate: Was crucified, dead and buried: He descended into hell: The third day He rose again from the dead: He ascended into heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come

come to judge the quick and the dead. I believe in the Holy Ghoſt: The holy Catholick Church, The communion of Saints: The forgiveneſs of ſins: The reſurrection of the body: and the life everlaſting. Amen.

Maſter.

What doeſt thou chiefly learn in theſe Articles of thy Belief?

Scholar.

Firſt, I learn to believe in God the Father, who hath made me, and all the world: Secondly, in God the Son, who hath redeemed me, and all mankinde: Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Maſter.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods Commandements: Tell me how many there be.

Scholar.

Ten.

Maſter.

Which be they?

Scholar.

THe ſame which God ſpake in the xx. Chapter of Exodus, ſaying, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the houſe of Bondage.

j. Thou shalt have none other Gods but me.

Lord have mercy upon us, and incline our hearts to keep this Law.

ij. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them: For I the Lord thy God, am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandements.

Lord have mercy upon us, &c.

iij. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

Lord have mercy upon us, &c.

iiij. Remember that thou keep holy the Sabbath day. Six daies shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy man-servant and thy maid-servant, thy cattel, and the stranger that is within thy gates: For in six

ſix dayes the Lord made Heaven and earth, the ſea and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the Sabbath day and hallowed it.

Lord have mercy upon us, &c.

v. Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giveth thee.

Lord have mercy upon us, &c.

vj. Thou ſhalt do no murther.

Lord have mercy upon us, &c.

vij. Thou ſhalt not commit adultery.

Lord have mercy upon us, &c.

viij. Thou ſhalt not ſteal.

Lord have mercy upon us, &c.

ix. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Lord have mercy upon us, &c.

x. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Lord have mercy upon us, and write all theſe thy Laws in our hearts, we beſeech thee.

Maſter. What doeſt thou chiefly learn by theſe Commandements?

Scholar.

I learn two things, My duty towards God, and my duty towards my Neighbour.

Master.

What is thy duty towards God?

Scholar.

My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my minde, with all my soul, and with all my strength: To worship him, To give him thanks, To put my whole trust in him, To call upon him: To honour his holy Name, and his Word, and to serve him truely all the daies of my life.

Master.

What is thy duty towards thy Neighbor?

Scholar.

My duty towards my Neighbour, is to love him as my self, and to doe to all men, as I would they should doe unto me: To love, honour, and succour my father and mother: To honour, and obey the King and his Ministers: To submit my self to all my Governours, Teachers, spiritual Pastors and Maisters: To order my self lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering: To keep my body in temperance, sobernes, and chastity:

Not

Not to covet nor desire other mens goods: but to learne & labour truly to get mine owne living, and to do my duty in that state of life, unto the which it shall please God to call me.

Master.

My good Childe, know this, that thou art not able to doe these things of thy self, nor to walk in the Commandements of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer.

Let me hear therefore if thou canst say the Lords prayer.

Scholar.

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdome come: Thy will be done in earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses as we forgive them that trespass against us: And lead us not into temptation, but deliver us from evil. For thine is the Kingdome, the Power, and the Glory. For ever and ever, Amen.

Master.

What desirest thou of God in this Prayer?

Scholar.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his Grace unto me, and to all people, that we

may worship him, serve him, and obey him, as we ought to doe. And I pray unto God, that he will send us all things that be needful both for our souls and bodies: and that he will be merciful unto us, and forgive us our sins: And that it will please him to save and defend us from all dangers ghostly and bodily: and that he will kéep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will doe of his mercy and goodness, through our Lord Jesus Christ: And therefore I say Amen, So be it.

Master.

How many Sacraments hath Christ ordained in his Church?

Scholar.

* Two onely, as generally necessary to salvation: that is to say, Baptisme, and the Supper of the Lord.

Master.

What meanest thou by this word Sacrament?

Scholar.

I mean an outward and visible signe of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and as a pledge to assure us thereof.

Master.

Maſter.

How many parts be there in a Sacrament?

Scholar.

Two: the outward viſible ſigne and the inward ſpiritual grace.

Maſter.

What is the outward viſible ſigne, or forme in Baptime?

Scholar.

Water, wherein the perſon baptiſed is dipped, or ſprinkled with it, In the name of the Father, and of the Son, and of the Holy Ghoſt.

Maſter.

What is the inward and ſpiritual grace?

Scholar.

A death unto ſin, and a new birth unto righteouſneſs: For being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Maſter.

What is required of perſons to be baptiſed?

Scholar.

Repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the Promiſes of God made to them in that Sacrament.

Master.

Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Scholar.

Yes; they do perform them by their sureties, who promise and vow them both in their names, which when they come to age, themselves are bound to perform.

Master.

Why was the Sacrament of the Lords Supper ordained?

Scholar.

For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Master.

What is the outward part or signe in the Lords Supper?

Scholar.

Bread and Wine which the Lord hath commanded to be received.

Master.

What is the inward part or thing signified?

Scholar.

The body and blood of Christ, which are verily and in deed taken and received of the faithful in the Lords Supper.

Master.

Maſter.

What are the benefits whereof we are partakers thereby?

Scholar.

The ſtrengthening and refreſhing of our Souls by the Body and Blood of Chriſt, as our bodies are by the Bread and Wine.

Maſter.

What is required of them that come to the Lords Supper?

Scholar.

To examine themſelves whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life, whether they have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death, and be in charity with all men.

The end of the Catechiſm.

This little Piece having been formerly communicated to the late Reverend Dr *Hammond* for his judgement of it, received from him an ample Commendation as a thing of worth and use.

R. Royston.

THE PRINCIPLES OF Holy Christian Religion: OR, The *Chatechism* of the Church of *England* Paraphrased.

The Introduction.

1. *Question.*

BEcause your *Name* is the badge and cognizance of that holy Christian Religion you profess, therefore 'tis first demanded of you,

What is your name? *

Answer.

R. T. W.

2. *Question.*

And since together with your *Name* you received Christianity, 'tis therefore secondly askt,

Who gave this name: *

Answ.

* **My Godfathers and Godmothers in my Baptism, wherein I was made a *Christian*,** and therefore it is called my *Christian name*. Rom. 6. 3.

3. *Quest.*

3. *Queſt.*

What happineſs or benefit is it unto you to be baptized and become Chriſtian?

Anſw.

I am thereby made, 1. A member of Chriſt, 2. A childe of God, 3. An inheritor of the Kingdom of heaven: or more fully thus:

*

Pſal. 51. 5. Eph. 2. 3. Rom. 5. 12. Joh. 3. 5.

Whereas I was *born in ſin,* and am by nature the *childe of wrath,* and heir of *Death,* and *Hell*; by being *born again of water,* and of the *Holy Ghoſt* in Baptiſme: I am not onely, 1. ingraffed into

1 Cor. 12. 13. Act. 22. 16.

Chriſt's Myſtical body, the *Church*; but am alſo 2. reconciled unto God through *Chriſt,* and made his child by *Adoption,* and *Grace*; and not only a childe, but alſo

Gal. 3. 26, 27. Tit. 3. 5, 6, 7. Rom. 8. 17.

3. an *Heir,* even an *Heir of God,* and *joynt-heir* with *Chriſt* of the Kingdom of heaven.

4. *Queſt.*

Are theſe great Bleſſings conferr'd upon you through Baptiſm, abſolutely, or upon condition only?

Anſw.

Mat. 28. 19, 20. Mark 16. 16. Acts 2. 38.

Upon condition, that I do obſerve and keep that promiſe and vow which was made in my name, being baptized.

5. *Queſt.*

What did your Godfathers and Godmothers then promiſe and vow for you?

Anſw.

Answ.

They did promise and vow three things in my name: 1. That I should forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. 2. That I should believe all the Articles of the Christian faith. 3. That I should keep Gods holy will and commandements, and walk in the same all the dayes of my life.

6. *Quest.*

Dost not thou think that thou art bounden both to believe, and to do what they have promised for thee?

Answ.

Yes verily I do believe it to be my bounden duty: and by Gods help I will perform the same: And I heartily thank our heavenly Father, who through Baptism hath called me to this state of salvation through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same to my lives end: carefully observing this vow of my Baptism, which is the general duty of every Christian.

7. *Quest.*

What is the meaning of the first part of your Christian duty, or vow in Baptism?

Answ.

Answ.

By promising to *forsake the Devil and all, &c.* I do oblige my self to resist, and manfully to *fight* under the *banner of Christ* against all temptations, whether arising from the *Devil*, the *world*, or the *flesh*, and not suffer my self to be *vanquished* by them, and be *led captive* to the service of sin.

Eph. 6. 10, &c. 1 Tim. 1. 18, 19. & 6. 12.

Joh. 8. 34.

And this is that which is also call'd *Repentance from dead works*, Heb 6. 1. where 'tis remembred as the first of the *principles* of the *Doctrines of Christ*, because I must forsake the service of sin, and all temptations leading thereunto, before I can truly serve God, or receive any benefit by the means of Grace.

Luc. 1. 74, 75.

O God which art the Author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend me thy humble servant in all assaults of my ghostly enemies, the world, the flesh and the Devil: that I surely trusting in thy defence, may not fear the power of any such adversaries, through the might of Jesus Christ our Lord.

CHAP.

CHAP. I.

Of the Creed.

Quest.

WHat is the second part of that promise you made when you were baptis'd?

Answ.

To believe all the Articles of the Christian Faith: that is, all those chief heads of Doctrine which Christ commanded and taught, as also what himself did for our example, and suffered for our salvation. Heb. 6. 1. Acts 1. 1.

Quest.

What is the summe of them?

Answ.

The Apostles Creed.

Quest.

What mean you by a *Creed*?

Answ.

A Creed is as much as *Belief*: And it is a brief Summary of all the chief heads of Religion, which we are bound to believe as necessary to everlasting salvation.

Quest.

Why do you call it the *Apostles Creed*?

Answ.

Because 1. it contains the summe of that

that Doctrine which the *Apostles* preached. 2. It was compiled either by the *Apostles* themselves, or *Apostolical* men: and it consists also of 12. Articles according to the number of the 12. Apostles.

Quest.

Rehearse the Articles of your Belief distinctly.

Answ.

1. I believe in God the Father Almighty maker of heaven and earth:

2. And in Jesus Christ his only Son our Lord,

3. Which was conceived by the Holy Ghost, born of the Virgin Mary,

4. Suffered under Pontius Pilate, was crucified, dead and buried,

5. He descended into hell, the third day he rose again from the dead,

6. He ascended into heaven and sitteth on the right hand of God the Father Almighty:

7. From thence he shall come to judge the quick and the dead.

8. I believe in the Holy Ghost,

9. The holy Catholick Church, the Communion of Saints,

10. The forgiveness of sins,

11. The Resurrection of the body,

12. And the life everlasting, Amen.

Quest.

Quest.

What do you chiefly learn to believe in these Articles?

Answ.

Hence I learn to believe in that only true God, who being one in *essence*, is three in *subsistence*: Mar. 12.29. 1 John 5. 7.

1. God the Father, who hath made me and all the world: Mal. 2. 10. 1 Cor. 8. 6.

2. God the Son, who hath redeemed me and all mankinde: * 1 Tim. 2. 5, 6. Rev. 5. 9. *

3. God the Holy Ghost, who hath sanctified me and all the elect people of God: which divides this *Creed* into *three general parts*, according to the number of *these three Persons* of the *Godhead*. Ephes. 4. 30. Rom. 15. 16.

Quest.

What does the *first* general part of your Creed concern?

Answ.

God the Father, who by his *Almightiness* of nothing hath *made* all things, both the *Heavens* and the *Earth*, and all that is contained therein: and by the same his power does still *sustain* and *govern* all things: which is the summe, and meaning of the first Article. *Artic.* 1. Gen. 1. 1. Col. 1. 16. Heb. 11. 3. Psal. 36. 5, 6. Mat. 6. 26. & 10. 29, 30.

Quest.

What use are you to make of this?

Answ.

That I am therefore bound to serve, and worship him, and obey his Laws, as being Mal. 1. 6. Dan. 5. 23. Rev. 4. 11. & 5. 12, 13.

Deut. 32. 18. Acts 17. 24, 25, 26, 27, 28. Deut. 10. 12, 13, 14. being the great *Lord* and *Father of all*, from whom I have received all that I *am*, and all that I have in the world.

Queſt.

What does the *ſecond* general part of your Creed concern?

Anſw.

Gal. 3. 13. Luke 1. 68, 69, 74. *God the Son*, and the *Redemption* of mankinde by him from ſin and death.

Queſt.

By what names and titles is he known?

Anſw.

Artic. 2. Mat. 1. 21. Acts 10. 38. Rev. 1. 5. Heb. 6. 20. & 12. 24. Act. 3. 22, 23. Luk. 1. 32 Jo. 8. 56. 57, 58. 1 Cor. 6. 20. Mat. 28. 18. 1 Cor. 8. 6. He is firſt called *Jeſus*, which ſignifies *Salvation*. 2. *Chriſt*, which ſignifies *Anointed*, and denotes his threefold office of *King*, *Prieſt*, and *Prophet*. 3. *The onely Son of God*, *viz.* by eternal generation. 4. *Our Lord*, in that he hath *bought* and *redeemed* us, and hath the ſole *power* over us.

Queſt.

What do you believe that he *did* and *ſuffered* to redeem you?

Anſw.

Artic. 3. Joh. 16. 28. Luk. 1. 31, 35. & 2. 7. Gal. 4. 4. Joh. 8. 46. Tit. 2. 11, 12. I do believe that he came down from Heaven, and was by the power of the *Holy Ghoſt* after a wonderful manner *conceived* and made *man* in the ſanctified Womb of the bleſſed *Virgin Mary*; That he was *born* of her; that he *lived* a moſt holy life, and by his *Doctrine* and *Example* guided and directed us in the way to Heaven.

That

That he *ſuffered* for our ſins many grievous and bitter things *under Pontius Pilate*, the Governor of *Judea*; that he was by his command *crucified*, or the ſeveral parts of his body were ſtretched out upon the Croſs as upon a rack, and nailed thereunto, to his unſpeakable torment, until through the violence of his pangs he gave up the ghoſt, and being *dead*, was alſo *buried*, to manifeſt the reality, and truth of his death. *Artic.* 4. 1 Pet. 2. 21. & 3. 18. & 4. 1. Mat. 27. 26. Matt. 27. 50, 60. Phil. 2. 8. 1 Cor. 15. 3, 4.

That *he deſcended into hell*, vanquiſhing both the firſt and ſecond death, and him who had the power of death, that is the Devil, and all the ſpirits and powers of darkneſs. That *he roſe again the third day*, thereby declaring his victory over death, and over all our ghoſtly enemies. *Artic.* 5. Epheſ. 4. 9, 10. Col. 2. 15. Heb. 2. 14. Rev. 1. 18. & 20. 14. Pſal. 16. 16. Act. 10. 40. & 5. 30. Rom. 14. 9. Col. 1. 18.

That having accompliſhed the great work of our Redemption, he again *aſcended into Heaven*, from whence he came down: That *he ſitteth at the right hand of God*: reigneth as *King* over all, and intercedes for all them that call upon God in his name. *Artic.* 6. Luk. 24. 51. Act. 1. 9. Ep. 4. 8, &c. Heb. 6. 20 Mar. 16. 19. Col. 3. 1. Phil. 2. 9, &c. Ro. 8. 34.

And that *he ſhall come again at the laſt day to judge the quick and the dead*, and render to all men according to their works. *Artic.* 7. Mat. 25. 31, &c. 1 Theſ. 4. 16, 17. 2 Tim. 4. 1. Rev. 1. 7. Pſ. 62. 12. Mat. 16. 27. Rom. 2. 6. Rev. 22. 22.

Queſt.

What uſe are you to make of this ſecond part of your Creed?

Psal. 2. 12. & 34.8. & 44.6. Rom.8. 32. Act. 2. 38. & 3.19. Mat.4 17. Tit. 2. 14. 1 Cor.15. 3. Mat.11.29. Joh.15.10. 1 Pet. 2. 21. Col. 3.1. Luk.21.34,&c. Tit. 2. 11, 12, 13. Mat. 24. 42, &c.

Answ.

That I therefore put my trust onely in the *mercies* of God through the *merits* of *Christ*, for whatever concerns the good either of body or soul. That I repent me truly of all my *sins*, which were the cause of my *Saviours sufferings*. That I obey his *Doctrine*, and follow his *Example*, as the way to *Heaven*. That I *seek* those things which *are above*, where *Christ sitteth* on the right hand of *God*: and by *perseverance* in all *good works*, wait for the coming of my Lord to Judgement.

Quest.

What does the *third* general part of your Creed concern?

Artic. 8. Rom 15. 16. 2 Thes. 2. 13. 1 Cor. 12. 4, 7, &c. Gal. 5. 22, &c.

Answ.

God the Holy Ghost, and his *sanctification* of me, and of all Gods people, by his Gifts and Graces, to the sacred service of God, and of our Saviour *Jesus Christ*.

Quest.

In whom is this work of *sanctification* wrought?

Artic. 9. 1 Tim. 3. 15. Heb. 2. 12. Ephes. 5. 27. Psal. 2. 8. Mat. 28. ult.

Answ.

In all the faithful and elect people of God, call'd *the Holy Catholick Church*: *Holy*, because sanctified by the Holy Ghost: and *Catholick*, that is, universal, diffused and spread over the face of the whole earth.

Quest.

Queſt.

How is this Sanctification wrought by the Holy Ghoſt upon the *Church*, or people of Chriſt?

Anſw.

It is begun in this life by *the communion of Saints*, and *remiſſion of ſins*: and it ſhall be perfected hereafter at the *Reſurrection of the Body*, in *life everlaſting*.

Queſt.

What do you mean by the *communion of Saints*?

Anſw.

I do profeſs to believe, that all true members of Chriſts *Holy Catholick Church*, by the ſecret impreſſions of the *Holy Ghoſt*, have both *union* and *communion* with *Chriſt*, who is our *head*, by *faith*, and alſo one with another the *members* of *Chriſt*, by *charity*.

John 17. 21. Epheſ. 4. 13. & 6. 18. Phil. 1. 27. & 2. 4. Ro. 16. 16, 17. 1 John 1. 3. 1 Pet. 1. 22.

Queſt.

What do you mean by *remiſſion of ſins*?

Anſw.

I do believe that there is both for me and for all other good Chriſtians, pardon and forgiveneſs of all our ſins to be obtained by the *mercies* of *God*, through the *merits* of *Chriſt* our Saviour: we ſincerely performing the conditions of a lively *Faith* and true *Repentance* thereunto required.

Artic. 10. Acts 2. 38. & 13. 38. John 20. 23. Mark 16. 16. John 3. 16. 2 Cor. 5. 21. 1 John 1. 7, &c.

Queſt.

What do you mean by *the Reſurrection of the body?*

Anſw.

Artic. 11. I do believe that this *body* of mine,
1 Cor. 15. 29, &c. and the *bodies* of all men, though they be
John 5. 29. & 6. 39. & 11. 24, 25. diſſolved by death into duſt and aſhes,
Matt. 25. 1, & 14, &c. yet ſhall be again *raiſed* out of the duſt of death, and rejoyned to our immortal *ſouls*, that ſo we may receive according to our deeds done in the *body*, whether they be *good*, or whether they be *evil*.

Queſt.

What do you mean by *life everlaſting?*

Anſw.

Artic. 12. I do believe that when we ſhall be
1 Theſ. 4. 17. raiſed up at the laſt day, we ſhall never
Rev. 21. 4. *die* any more, but *live* for ever, either in
John 5. 29. *endleſs joys*, if we have done *well*, or in
Mat. 25. 46. *endleſs torments*, if our deeds have been *evil*.

Queſt.

What uſe are you to make of this part of your Creed?

Anſw.

Epheſ. 4. 30. That I do not *grieve Gods holy Spirit*
1 Theſ. 5. 19. by my ſins, nor hinder his work of *Sanctification* upon my ſoul, by reſiſting his *good motions*, and incitements to holineſs of life. That I continue a faithful, and true *Member* of Chriſts myſtical body,
Heb. 10. 24, 25. the *Church*, both by a true and lively

faith

faith in *Chriſt*, and an univerſal unfeigned *charity* towards all *Chriſtians*. That I truſt not in my own *righteouſneſs*, but rely on the *merits* of *Chriſt* only for the pardon of my ſins, truely *repenting* of all my miſdoings, and for ever abjuring and forſaking the ſame: Denying *ungodlineſs*, and *worldly luſts*, and *living ſoberly, righteouſly and godly in this preſent world*, as looking for the *Reſurrection* of the dead, and the *life* of the world to come. Gal. 5. 6. 1 Cor. 13. 13. 1 John 3. 23. Col. 3. 14, 15. Tit. 2. 11, &c. Phil. 3. 20.

Queſt.

Why do you conclude with *Amen*?

Anſw.

I do hereby acknowledge, and ratify with my ſtedfaſt belief the undoubted *Truth*, and *certainty* of this *Creed* in geral, and of every *Article* thereof in particular, ſecretly wiſhing, and humbly praying, that through the ſtedfaſtneſs of this *faith* I may evermore be defended from all adverſity, and be preſerved in the way of eternal ſalvation, even from God the *Father*, through God the *Son*, and by God the *Holy Ghoſt*; *to whom be glory for ever. Amen.*

I *Believe, Lord help my unbelief: & evermore preſerve thy ſervant in the unity of the true faith: Grant me with the heart to believe unto righte-*

ouſneſs of life, that I may in the end obtain the end of my faith, which is the ſalvation of my ſoul, through Jeſus Chriſt our Lord. Amen.

CHAP. II.

Of the Commandements.

Queſt.

WHat is the *third* part of your vow in *Baptiſm?*

Anſw.

Luke 1.75. *To keep Gods holy will and Commandements, and to walk in the ſame all the daies of my life:* and it is but juſt, and reaſonable that I ſhould do what God Luk.10.25,26. hath *commanded* me in this life, if I will Rev. 22. 14. obtain what he hath *promiſed* me in the Mat. 19.17. life to come: *If thou wilt enter into life, keep the Commandements.*

Queſt.

What are theſe *Commandements* God hath *enjoyned*, and you have *promiſed* to obſerve and keep?

Anſw.

The ſame which God ſpake in the 20. chapter of Exodus, ſaying. I am the Lord thy God, which brought thee out of the land of Egypt, out of the

the houſe of bondage: which is the Preface, ſhewing *Gods right* to *command*, and *our obligation* to *obey*. Lev. 18. 4. Pſal. 105. 45. Deut. 27. 9, 10. 1 John 2. 4, 5.

Queſt.

Are the *Commandements* of God under the Goſpel, *the ſame* they were under the Law?

Anſw.

They are the ſame for *ſubſtance*, for God is the ſame God for ever, and changeth not: they differ only in *ceremonies*, and the *manner* of diſpenſation. Matt. 5 17, 18, 19. Luke 16. 17. Jam. 2. 8.

Queſt.

In what *particular* reſpects do they differ?

Anſw.

Under the *Law* the commands of God were more clog'd with *ceremonies*, more *dark* and *obſcure*, and not ſo fully underſtood, as to the ſpiritual ſenſe and meanning of them. But as *Chriſt* under the *Goſpel* hath delivered them, Col. 2. 16. 17. Exod. 34. 33. 2 Cor. 3. 13, 14, 15, 16.

1. They are freed from the burden of manifold *ceremonial rites*, which were *figurative* and *typical*. Mat. 11. 29. & 23. 4. Act. 15. 10. Heb. 9. 10.

2. They are more *clear*, perſpicuous and intelligible, and this not ſo much in the *letter*, as in the *ſpirit* and life of the Law, as it reacheth to the very *heart*, and the thoughts and deſires thereof, Matt. 5. 21, 22, 27, 28. John 6. 63. Rom. 7. 6. Heb. 4. 12.

3. The promiſes under the *Goſpel* to thoſe that ſhall be obedient to Gods commands, are *greater* and more full, 2 Cor. 1. 2. & 6. 18. & 7. 1. Heb. 11. 40. & 8. 6. 1 Tim. 4. 8.

Heb. 4. 8, 9. or at least more *clear* then under the *Law*.

Jer. 31. 31. & Heb. 8. Joel 2. 28. & Acts 2. John 1 16, 17. Jam. 4. 6. 4. More grace is communicated to us *Christians* under the *Gospel* for the observation of Gods commands, then was given to the *Jews* under the *Law*.

Quest.

How many Commandements are there?

Answ.

Deut. 5. 22. Matt. 22. 40. Rom. 13. 9, 10. The words God himself delivered on Mount Sinai consist of Ten *Commandements*: and the text saith *he added no more*: because all that is through the whole Word of God enjoyned besides, may in some respects or other be reduced to one of these *ten words* of command.

Quest.

What general rules are to be observed to understand the full meaning of each commandement?

Answ.

Two most especially. 1. That where any duty is *commanded*, the contrary thereunto is *forbidden*: and where any sin is *forbidden*, the contrary duty is *commanded*. 2. That in all *duties commanded*, and *sins forbidden*, the *means* conducing thereunto are commanded, and forbidden also.

Quest.

What is the first of these ten Commandements?

Answ.

Answ.

Thou shalt have none other Gods before me.

Quest.

What is herein commanded, and what forbidden you?

Answ.

1. I am herein commanded to *acknowledge* the God of *Israel* for the *only true God*, and accordingly to *serve* and worship him as God, *viz.* To *believe* in him, to put my whole *trust* in him, to *fear* him, and to *love* him above all: and to express my inward *faith*, *hope*, and *love* towards him by the reverent performance of all *external acts* of divine worship commanded by him, and most especially by my dayly *prayers* unto him, and *praises of him.* Prov. 3. 6. 1 Chron. 28. 9. Deut. 6. 13, 14. & 10. 12, 20. Matt. 4. 10. Deut. 6. 4, 5. John 14. 15. Rom. 10. 13. Psal. 32. 6. & 51. 50. ult.

2. I am *forbidden* to acknowledge any other *god* besides him, or to pay any such divine worship to any other, neither yet to prefer the love and service of any creature before the love and service of my *Creator*, who is God blessed for ever. Deut. 6. 14. Matt. 6. 24. Rom. 1. 25. Rev. 22. 9.

Quest.

What is the second Commandement?

Answ.

Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in the heaven above, or in the earth beneath, or in the

the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandements.

Quest.

What is herein commanded, and what forbidden you?

Answ.

1. I am herein commanded to worship this only true God after an *holy* and *true manner*, that is, after such a manner as himself hath prescribed in his *holy Word*: And that I do it not only *internally* in spirit, and in truth, but also *externally*, with all lowly, humble and reverent prostration of body before him.

Exod. 34. 11. Deut. 4. 2. & 12. 32. Mat. 28. 20. Psal. 95. 6. & 132. 7. Rom. 12. 1. 1 Cor. 6. 20.

2. I am forbidden to worship the *true God* after a *false manner*; not to worship him by an *Idol*, nor by an *Image*, neither yet according to the fond *imaginations* of my own heart: and that as I must avoid *Idolatry*, and all false worship on the one hand, so I must also take heed of *sacriledge*, which is to rob God of the maintenance of his true worship on the other side.

Lev. 19. 4. & 26. 1. 1 Cor. 10. 14. Ezech. 14. 4. 2 Cor. 10. 5. Rom. 2. 22.

And the reason of this Law is given: because God is so *jealous* of his *worship* and

Deut. 4. 24. & 5. 9. & 6 15. 2 Cor. 11. 2.

and *glory*, leſt we ſhould give it to any other, or to our ſelves, that he will ſeverely puniſh all ſuch as deprave his worſhip, even to the *third* and *fourth generation*, accounting of them as his *enemies*; but he will mercifully reward them that obey, and ſerve him according to his will, as being his *friends* and promoters of his intereſt. Iſ. 42. 8. & 48. 11. Exod. 34. 7. Deut. 5. 10. Dan. 9. 4. Joh. 15. 14, 15.

Queſt.

What is the third Commandement?

Anſw.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

Queſt.

What is herein commanded, and forbidden you?

Anſw.

1. I am herein commanded to propoſe to my ſelf the *honour* of Gods holy *Name* in all my actions both *divine* and *moral*: and to have a ſeparate, and diſtinct reſpect for all ſuch *things* and *perſons*, as have the *name of God* called upon them, and more immediately relate to his ſervice. 1 Cor. 10. 31. Pſal. 93. 5. Ezek. 22. 8. Pſal. 105. 15. Luke 10. 16. Ezek. 44. 13.

2. I am herein forbidden all raſh, unadviſed, wilful profanations of God's ever bleſſed name, by *oathes*, *perjuries*, *execrations*, *curſings* of the creatures, of my neighbours, or of my ſelf: not to uſe the Lev. 18. 21. & 19. 12. & 21. 6. & 22. 2. Mat. 23. 16, 20, 22.

name

Hoſ. 10.4. Lev. 24. 14. Jam. 3. 9. 2 Tim. 2. 19. Pſal. 5. 7. Heb. 12. 28. Prov. 13. 13. Iſa. 62. 2. 1 Cor. 11. 22, &c.

name of God ſlightly, idly, fooliſhly, and vainly, much leſs to cover any deceits, falſhoods, or what is in any reſpect unlawful, or ſinful: not unadviſedly or irreverently to entermeddle with Gods holy *Word*, *Sacraments*, or any parts of his holy worſhip: neither yet to ſlight, undervalue, or deſpiſe either *things*, or *perſons*, wherein and whereby God is *honoured*, and whereupon his holy *Name* is called.

Zach. 5. 3, 4. Deut. 28. 58, 59 Heb. 12. 28, 29.

And the reaſon is given, becauſe God will never excuſe ſuch irreligious profanations of his Majeſty, but will aſſuredly puniſh all offenders in this kinde.

Queſt.

What is the fourth Commandement?

Anſw.

Remember that thou keep holy the Sabbath day: ſix dayes ſhalt thou labour and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle and the ſtranger that is within thy gates; for in ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

Queſt.

What is herein commanded and what forbidden? *Anſw.*

Answ.

1. I am commanded in *general* to dedicate every day of my life a *spiritual Sabbath* unto God, that is, a rest from sin and vacancy to his service: and in *particular* that I devote every *seventh day*, or *one day* in *seven*, to the publick and solemn worship of God, with the rest of his Church and people. Col. 2.16,17. 1 Pet. 2. 5. Heb. 4.10. Exod. 31.15. & 35. 2. Luke 23. 56. Heb. 10. 25.

2. I am forbidden on this day, either my self to do, or suffer any I have command over to do any *servile work*, but what is of *necessity* or *charity*, that so I may the better attend the service of God both publick and private. Exod. 31.14. & 34. 21. Jer. 17.21, &c. Deut. 5.14. Mat. 12.10,11, 12,13.

And the reason is given, because the Lord after six daies labour in the work of the *Creation*, rested on the *seventh*: called therefore the *Sabbath*, which signifies *rest*: the commemoration whereof we Christians observe on the *first day* of the week, which is *Sunday*, because our blessed Lord arose on that day from death to life, and perfected thereby the great work of our *Redemption*. Gen. 2. 2,3. Exod. 31. 17. Heb. 4. 4. Matt. 28. 1. Joh. 20. 19. Rev. 1.10.

Quest.

What is the fifth Commandement?

Answ.

Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giveth thee.

Quest.

What is herein commanded, and what forbidden? *Answ.*

Answ.

1. I am commanded in *general* to give *honour* to whom honour is due, and to have respect to all my *Superiours*, whether in *age*, *quality* or *condition*: more *particularly* to reverence and obey my natural *Parents* in all their just and lawful domestick commands: to obey *Kings*, and all that are in *authority*, paying them *tribute*, *custome* and *honour*: to obey also all *civil Masters*, and all my *spiritual Governors*, *Pastors*, and *Teachers*, according to their several respective interests and authority over me.

Rom. 13. 7. Lev. 19. 32. Prov. 11. 29. & 30. 17. Ephes. 6. 1. Col. 3. 20. Tit. 3. 1. Pro. 24. 21. Mat. 22. 17, &c. 1 Pet. 2. 13, 14. 15, 16, 17, 18. Heb. 13. 17.

2. I am herein forbidden all *disrespectfulness* to my superiors; all *disobedience* to the commands, and contempt of the persons of my *Parents*, and of all *higher powers*: all *murmurings* and *repinings* against such as are in *authority* over me whether *Civil* or *Ecclesiastical*.

Eccles. 10. 20. Prov. 30. 17. Rom. 13. 2, 3. 1 Pet. 2. 18.

And this is *the first Commandement with promise*: For that all peace and security depends upon this; that every one do his duty in all his relations unto others.

Ephes. 6. 2. 1 Tim. 2. 2.

Quest.

What is the sixt Commandement?

Answ.

Thou shalt do no murther.

Quest.

What is commanded, and forbidden herein?

Answ.

Anſw.

1. I am herein commanded to uſe all meanes for the preſervation both of my *own life*, and the lives of *others* alſo: And to this end to live *peaceably*, and *charitably*, and to love *all men*, even my very *enemies*.

Matt. 22.39. Epheſ. 5.29. Gen. 9. 5. Rom. 12.18. Heb. 12. 14. Rom. 12. 14. Rom. 13.9,10. 1 Pet. 1.22. 1 Joh. 3.11. & 4.7,8. Mat. 5.43,44. Luk. 6.32, &c.

2. I am forbidden not only to avoid all manner of *murder* and *blood-ſhed*, whether directly or indirectly; but alſo all *anger*, *wrath*, *hatred*, *variance*, *ſtrife*, *contention*, *revenge* & *reviling* of others, though we be provok'd thereunto.

Gen 9 6. Pſ. 55. 23. Eph. 9. 31. Col. 3.8. Lev. 19 17. Rō. 13.13. 1 Theſs. 5.15. 1 Pet 3.1. Matt. 5.21,22.

Queſt.

What is the ſeventh Commandement?

Anſw.

Thou ſhalt not commit adultery.

Queſt.

What is commanded, and what forbidden herein?

Anſw.

1. I am herein commanded to be *chaſte*, *ſober* and *temperate*, that both my *ſoul* and *body* may be preſerved pure, ſpotleſs, and immaculate *members* of *Chriſt*, and *temples* of the *Holy Ghoſt*.

1 Cor. 6.13, &c. 1 Theſ. 4.3,4,5. & 5.6,8. 1 Pet. 1. 13. & 4.7. Deut. 5. 18.

2. I am forbidded *adultery*, *fornication*, & all kinde of *corporal uncleanneſs*, together with all kinde of *unclean thoughts* and *deſires*, *words*, and *behaviour*, and all provocations thereunto *viz.* all *riot* and *exceſs*, *ſurfeiting gluttony*, and

1 Cor. 2. 10.8. Gal. 5 19. Ephel 3.5. Col. 3. 5. 2 Cor. 7. 1. Mar. 5. 27, 28. Gal. 5. 24.

Rom. 13.13. and *drunkenneſs*: all wanton and looſe
Luke 21. 34. *company*, light *attire*, wandring *eyes*, and
1 Cor. 5. 9,11. filthy *communication*.
1 Pet. 3. 2,3. &
4.3. Job 31.1. Iſa. 3.16, &c. 2 Pet. 2.14. Col. 3.8. Eph. 5.4.

Queſt.

What is the eighth Commandement?

Anſw.

Thou ſhalt not ſteal.

Queſt.

What is commanded, and what forbidden you herein?

Anſw.

Iſa. 56. 1. & 33. 15. Pſal. 15. 2. Prov. 3. 3. & ver. 7, 26. Pſal. 82. 3. Eccluſ. 4. 1. & 34. 21, 22. Mat. 5. 42. Levit. 6. 4,5. & 24. 21. Rom. 13. 7. Luke 19. 8. Dan. 4. 27.

1. I am commanded to be *juſt* and *upright* in all my dealings, that ſo no man may by me be depriv'd of what rightly belongs unto him; and to my power I am commanded to be *charitable* alſo, that the poor be not deprived of their proper livelihood and ſubſiſtence, which is my *ſuperfluity*; And if in caſe of any wrong done by me, I am hereby enjoyned to make *reſtitution* to the party wronged by me; or if that cannot be done, to give it to the *poor*.

Lev. 25. 14,17. Ezek. 22. 12. Lev. 19 11,13. 1 Theſs. 4. 6. Luke 6. 30. Rom. 13. 8. Tob. 4. 7,8,9.

2. I am forbidden all *oppreſſion*, and *extortion*, *ſtealth couſenage*, *circumvention*, denial of an *alms* to the poor; and in a word, all waies and means, whereby either publickly or privately, by *force*, or by *fraud*, I may acquire, or detain from any what either by the rule of *righteouſneſs* or *charity* belongs unto them.

Queſt.

Quest.

What is the ninth Commandement?

Answ.

Thou shalt not bear false witness against thy neighbour.

Quest.

What is herein commanded, and forbidden you?

Answ.

1. I am commanded in general to give *testimony* to the *truth* upon all occasions: and particularly to preserve and advance the *good name*, and esteem of my *neighbour*, and to speak well of all men, as far as in *truth* and *modesty*, and without *flattery* I may. Psal. 15. 2. Luk. 8. 16. Ephes. 4. 25. Pro. 22. 1. Eccles. 7. 1. Rom. 13. 9, 10. Jam. 3. 1. 10. Col. 1. 6.

2. I am forbidden all *false* and *evil* speaking, *lying* and *slandering*, *railing* and *reviling*, rash *censuring* and *condemning* others: and to this end I am forbidden *all tale-bearing*, and much *medling* and *talking* of other mens lives, and manners, wherein by some respective duty I am not concerned. Lev. 19. 11, 16. Tit. 3. 2. Jam. 4. 11. Rev. 22. 15. Pro. 10. 18. Psa. 110. 5. 1 Pet. 3. 9, 10. Mat. 7. 1, &c. Prov. 11 13. & 18. 8. Eccl. 19. 6, 7, &c. & 21. 25, 26. & 20. 25. Jam. 1. 19.

Quest.

What is the tenth Commandement?

Answ.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbours.

Quest.

What is commanded, and what forbidden you herein?

Answ.

Phil. 4. 11. 1 Tim. 6. 6, 8. Heb. 13. 5. Ephes. 4. 28. 2 Thes. 3. 8. &c. Prov. 10. 4. & 13. 4. & 21. 5.

1. I am commanded to be *content* with my present state and condition whatever it be, and in order hereunto to be *diligent*, and industrious in the duties of my calling, both for my own support, and the relief of others.

Rom. 7. 7. 1 Joh. 2. 16. Mat. 15. 19. Jam. 1. 15.

2. I am herein forbidden not only not to wrong my *neighbour* in *body*, *goods*, or *good name*, but not so much as also to *covet* or desire it: neither in relation to my profit, to covet my *neighbours house*, *ox*, *ass*; neither in relation to my *pleasure*, to covet *his wife*, *maid*; neither yet in relation either to profit or pleasure, to covet *any thing that is his*.

Quest.

What doth thou chiefly learn by these Commandements?

Answ.

I learn two things to be chiefly, and summarily enjoyned, and commanded me: namely, 1. My duty towards God. 2. My duty towards my neighbour: which divides these *ten Commandements* into *two Tables*, the *former* consisting of the *four first*, and the *latter* of the *six last* Commandements.

Mat. 22. 37, 30, 39, 40. Exod. 31. 18. & 32. 15, 16.

Quest.

What are the particulars of your duty

duty towards God, in the four first Commandements enjoyned?

Answ.

The sum of all in *general*, is, *to love the Lord my God with all my heart, and with all my soul, with all my minde, and with all my strength.* More *particularly*; Deut. 30.16,20. Mat. 22.37. Luke 10.27.

To believe in him, to fear him, to put my whole trust in him, to call upon him by fervent and frequent prayers, **to give him thanks** for his mercies, and daily to praise and magnifie his name. 1. *Comman.*

To worship him, and that not onely with all *inward* devotion of soul, but also with all *outward* reverence and low prostration of body. 2. *Comman.*

To honor his holy Name and his Word, and what ever hath his holy Name and mark imprinted thereon. 3. *Comman.*

To serve him truly all the daies of my life, and also punctually to observe those daies that are consecrate to his publick and solemn worship. 4. *Comman.* *

Quest.

What are the particulars of **your duty towards your neighbour** in the six last Commandements enjoyned?

Answ.

The sum of all in *general*, is, **to love my neighbour as my self**, and to express this love, by **doing unto all men** Rom. 13.9. Matt. 7.12.

as I would they ſhould do unto me. More *particularly.*

5. *Comman.* To love, honour, and ſuccour my father and mother: to honour and obey the King and his Miniſters *of Juſtice*: to ſubmit my ſelf to all my Governors, Teachers, ſpiritual Paſtors, and Maſters: to order my ſelf lowly & reverently to all my betters. and *affably, courteouſly,* and *kindly* to all perſons whatſoever.

6. *Comman.* To hurt no body by word nor deed, to bear no malice nor hatred in my heart.

7. *Commar.* To keep my body in temperance, ſoberneſs and chaſtity.

8. *Comman.* To be true and juſt in all my dealings, and to keep my hands from picking and ſtealing.

9. *Comman.* To avoid all evil ſpeaking, lying and ſlandering.

10. *Comman.* Not to covet or deſire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, whereunto it ſhall pleaſe God to call me.

LOrd have mercy upon me, and write all theſe thy Laws in my heart, I beſeech thee: and give me thy grace enabling me to expreſs my obedience hereunto in all the actions of my life, through Jeſus Chriſt our Lord, Amen.

CHAP.

CHAP. III.

Of the Lords Prayer.

Queſt.

DOeſt thou think that **thou art able to do all theſe things of thy ſelf, to walk in the Commandements of God, and to ſerve him?**

Anſw.

I do moſt humbly confeſs that **without Gods ſpecial Grace** I cannot obſerve to do the leaſt of Gods Commandements, and *I muſt therefore* **learn at all times to call upon God by diligent prayer** for the aſſiſtance of his divine grace.

Iſa. 26. 12. John 15. 5. Phil. 2. 13. & 4. 13. Pſal. 105. 4. Mat. 7. 7, 11. Luke 11. 9, 10, 11, 12.

Queſt.

After what manner are you to pray unto God?

Anſw.

After the ſame manner that Chriſt in his holy Goſpel hath taught me, ſaying, **Our Father which art in heaven, &c.**

Queſt.

Of how many parts doth this prayer conſiſt?

Anſw.

Of three parts: 1, The *Preface.* 2. The *Petitions.* 3. The *Doxologie*, or cõcluſion.

Queſt.

Rehearſe the parts diſtinctly.

Answ.

1. The *Preface* in these words: Our Father which art in Heaven.

2. The *Petitions* are six in number: The three first concern the glory and service of God: *viz.* 1. Hallowed be thy Name. 2. Thy Kingdom come. 3. Thy will be done in earth as it is in heaven. The three last concern *our own* wants and engagements, *viz.* 4. Give us this day our daily bread. 5. Forgive us our trespasses as we forgive them that trespass against us. 6. Lead us not into temptation, but deliver us from evil.

3. The *Doxologie* or conclusion in these words: For thine is the Kingdom, the power and the glory, for ever and ever, Amen.

Quest.

What do you desire of God in this Prayer?

Answ.

Preface. I desire my Lord God our heavenly Father, who is the giver of all goodness, and gives *willingly* because a *father*, and *plentifully* because *in heaven*; that he would be pleased to send his grace unto me and unto all people.

1. Petit. 1. That we may worship him as we ought to do: that his ever blessed name may be sanctified by me and by all men upon whom his holy Name is called.

2. That

2. That we may ſer be him as be- 2. *Petit.*
comes the faithful *ſubiects* of his King-
dome, ſubmitting unto and walking after
his moſt *holy Laws.*

That we may obey, and do his will 3. *Petit.*
both *readily*, *ſincerely* and *conſtantly*
here upon earth, as 'tis done by the bleſ-
ſed *Angels* and *Saints* in heaven.

And I do further pray unto him, 4. *Petit.*
that as our neceſſities are renewed every
day, ſo he would be pleaſed to ſend us
day by day, all things that be needfull
both for our ſoules and bodies.

That he would be merciful unto 5. *Petit.*
us, and forgive us our ſins through *Je-*
ſus Chriſt, reſolving for his ſake, and ac-
cording to his command, to forgive all
others in what they do, or ſhall offend
and treſpaſs againſt me.

That he would ſave and defend us 6. *Petit.*
from all dangers ghoſtly and bodily:
preſerving us from the evil of *ſin* by his
Grace, and delivering us from the evil of
puniſhment by his *Mercy*: and more
particularly, that he would deliver us
from all the temptations of that grand
enemy of our ſouls, *the Devil*: that ſo
we may be delivered from the wrath of
God, and from *everlaſting death* and
damnation hereafter.

And this I truſt he will do of his *Concluſion.*
great mercy and goodneſs, being *infi-*
nite in both, as he is in *glory*, *power*, and

dominion: His *Kingdome* is over all: His *Power* is infinite, and His *Glory* is above the heavens, and this from everlaſting to everlaſting. And 'tis the hearty deſire of my ſoul, that it ſhould be ſo: **and therefore I ſay Amen**, that is, **So be it.**

Queſt.

Muſt you alwaies make uſe of this form when you pray unto God?

Anſw.

Matt. 6. 9, &c. Luk. 11. 3. This is alway to be annexed to my prayers, either before or after: for 'tis both the *Pattern* according to which I am to pray, Mat. 6. 9. and the *form* alſo I am to uſe when I pray; commanded, Luke 11. 3.

O Holy Jeſu, who haſt taught me to pray unto God aright; give me the heart with all religious carefulneſs, and devotion of ſoul to obſerve thy directions and commands herein: & dayly to pour forth my ſoul unto God in that divine and heavenly inſpired prayer which thou haſt taught me. And let my prayer be ever acceptable unto God through thy bleſſed mediation and interceſſion for me, who art my onely Advocate and Mediator, bleſſed for ever: Amen.

CHAP.

CHAP. IV.

Of the Sacraments.

Queſt.

WHat other means hath God ordained for the conveyance of his graces into our hearts?

Anſw.

The uſe of *Sacraments.*

Queſt.

How many Sacraments hath Chriſt ordained in his Church?

Anſw.

Two only, as generally neceſſary to ſalvation: there are other external repreſentations of Gods mercies, and rites of conveying the ſame, but there are only two commanded as abſolutely neceſſary to ſalvation: **that is to ſay,** 1. **Baptiſm,** 2. **And the Supper of the Lord.** By *Baptiſm* we are admitted members of Chriſts Church: by the *Lords Supper* we are confirmed, and grow up to be *perfect men* in *Chriſt*: therefore *children* are admitted to the Sacrament of *Baptiſm*, but not to the *Lords Supper*, till they be grown up to ripeneſs of years,

* Exod. 31.13,15. Epheſ. 5.31,32. Act. 13 3. Mat. 28.19. & 26.26.27,28. Rom. 6. 3. Gal. 3.27. Col. 2. 7. John 6. 53, 54, 55, 56.

Queſt.

What meaneſt thou by this word Sacrament?

Anſw.

Answ.

I mean an outward and visible sign of an inward and spiritual grace, given and ordained by Christ himself, as a means whereby we may receive the same, and a pledge to assure us thereof. Or thus:

Because the graces and mercies of God *in Christ* are inward and invisible, therefore *Christ* complying with the weakness of our souls, which understand not but by bodily organs, hath ordained in his Church certain Rites called *Sacraments*, which are not only visible, and apparent *signs* of his invisible & *hidden* Graces; but also the *means* whereby we are made partakers of his Graces, and *pledges* to assure us of them.

1 Pet. 3. 21.
1 Cor. 11. 26.

Question.

How many parts be there in a Sacrament?

Answer.

Two: 1. The outward visible sign, or thing *signifying*: **2. The inward invisible Grace**, or thing *signified*.

Quest.

What is the outward visible sign or form in Baptism?

Answ.

Acts 10, 47.

That which we see with our eyes in Baptisme, is **Water, wherein the person baptized is dipped or sprinkled with it**: And the form of words to be used

uſed when the perſon is ſo waſhed, is, In the Name of the Father, of the Son, and of the Holy Ghoſt. Matt. 28. 19.

Queſt.

What is the inward or ſpiritual Grace, thereby repreſented?

Anſw.

The waſhing of the ſoul from ſin, and ſanctification to the ſacred ſervice of God: which is called in holy Scripture, A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace. Col. 2. 11, 12. 1 Cor. 6. 11. Epheſ. 5. 26. Act. 22. 16. Rom. 6. 34. Phil. 3. 10. 1 Jo. 3. 14. Joh. 3. 5. Pſal. 51. 5. Eph. 2. 3. Joh. 1. 12.

Queſt.

What is required of perſons to be baptized?

Anſw.

Two things: 1. Repentance, whereby they forſake ſin, and conſequently the ſervice of the *World*, the *fleſh*, and the *Devil*, tempting unto ſin. 2. Faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament. Acts 2. 30. Acts 8. 35, 36, 37.

Queſt.

Why then are children baptized, when by reaſon of their tender age they can neither believe nor repent?

Anſw.

They have *Faith* and *Repentance* in the *poſſibility*, though not in the *actual exerciſe* Mark 10. 4.

exercise thereof; in the *seed*, though not in the *fruit*: and **they do perform** these duties, though not by themselves, yet **by their sureties, who promise and vow both Faith and Repentance in their names, which when they come to age, themselves are bound to perform**; * otherwise they forfeit the benefits of their Baptism.

2 Pet. 2. 20.

Quest.

Why was the Sacrament of the Lords Supper ordained?

Answ.

For two reasons chiefly: 1. For a *Sign*: 2. For a *Seal*. 1. For a Sign: to signifie and represent unto us, **the sacrifice of Christs death** for the sins of the world: whereof we ought **to have the continual remembrance**. 2. For a Seal to convey, or pledge to assure us of **the great benefits we receive by** the death of *Christ*.

Luke 22. 19.

Joh. 6. 54, 55, 56.

Quest.

Since in every Sacrament you say there are two parts, the outward signe, and the inward grace: **what is the outward part, or signe of the Lords Supper?**

Answ.

The outward elements in this Sacrament are **Bread and Wine, which the Lord hath commanded to be** *administred*, and **received**: saying, *Take, eat,*

1 Cor. 11. 23. Luke 22. 19.

eat, drink ye all of this, do this in remembrance of me.

Quest.

What is the inward part, or thing signified by the Sacramental bread and Wine?

Answ.

The body of Christ, broken upon the Cross, by the *Bread*; and his *blood* poured out, by the *Wine*: and as the Bread and Wine are truly taken and received corporally; so **verily and indeed is the body and blood of Christ taken and received** spiritually of every true *faithful* soul **in the Lords Supper**, if rightly administred. Joh. 6. 51. Joh. 6. 56, 63. 1 Cor. 10. 16.

Quest.

What are the benefits, whereof we are made partakers by the right receiving of the Lords Supper?

Answ.

Our souls are thereby **strengthned** with divine grace, **and refreshed** with the sense of Gods mercy, by the vertue of **Christs body and blood** spiritually received, even **as our bodies** are strengthned and refreshed in the use of common and material *bread and wine*. Mat. 11. 28. Rom. 8. 32. Phil. 4. 13. Ephes. 1. 7, 8. 1 Pet. 2. 3. Ephes. 5. 30. Joh. 6. 55, 56. Psal. 104. 15.

Quest.

What is required of them that come to the Lords Supper, that they may be made partakers of the benefits thereof?

Answ.

Answ.

1 Cor. 11. 28. 2 Cor. 6. 14. Psal. 24. 4. & 26. 6. 2 Cor. 7. 1. Heb. 6. 4, 5, 6. Joh. 3. 15, 16. & 6. 25. & 7. 38. Jam. 2. 14, 17, 20, 24. 26. 1 Cor. 11. 24, 25 2 Pet. 1. 15. Psal. 23. 2, 3. Mat. 5. 23, 24. 1 Tim. 6. 18. Heb. 13. 16. Mat. 6. 14, 15. Ephes. 4. 32. Col. 3. 13.

To examine themselves, 1. Whether they repent them truly of their former sins, stedfastly purposing to lead a new life. 2. Whether they have a lively faith in the mercies of God through Christ: now the *life* of *faith* is *obedience*, or *good works*; for *faith* without *works* is dead. 3. That they have a thankful and devout remembrance of Christs death. 4. That they be in charity with all men: which charity is exercised in *giving* and *forgiving*: 1. *Giving* unto others, what their necessities require, and our abilities afford. 2. *Forgiving* others in what they have any way provok'd or injur'd us.

O Holy Jesus, who hast vouchsafed, not only to redeem me unto God in thy blood, but also to ordain Sacraments whereby I may not only be engraffed into thee, but also nourished by thy most precious body and blood: O fill my heart with true thankfulness unto thee for such unspeakable mercies: and grant that in the wise and pious use thereof I may grow up into thee in all grace and godliness, to the hopes of a full and immediate injoyment of thee face to face in glory, blessed Jesus, Saviour and Redeemer: Amen.

Objections

Objections against the Catechism answered.

THere is an old saying, *Where God hath his Church the Devil hath his Chappel*: where God by the ministery of his Church doth plant his holy and true Religion, there the Devil endeavours by the ministery of Heretiques and Schismatiques to introduce false and opposite notions and waies in Doctrine and Worship: Insomuch that there is no one Article of the Christian Faith but hath in some ages of the Church been undermin'd by heretical positions. *Preface.*

We must not therefore think it strange though the whole frame of Religion so happily established in this Church, be in all the parts thereof depraved by factious and malicious spirits; and that partly to set up themselves, in the advance of their own private gifts and endowments; And partly to palliate their Defection from the Church, and their sinful practises in fomenting the disobedience of others.

Amongst the rest, this *Catechism* of the Church hath not escaped the traducing tongues and pens of such malignants: who have filled the ears, and poisoned the hearts of many with secret suggestions, as if this first milk of our holy mothers breasts were neither sincere nor nourishing, but both weak,

weak, defective and ſottiſh, as alſo impure, and tainted: whereas the defects and faults imputed are not in the nouriſhment but in the palate; not in the particulars objected, but in the miſapprehenſions, or diſaffections, of the Objectors.

Object. 1. And firſt 'tis objected againſt this *Catechiſm* in general, *That 'tis defective, and wanting in the Explication of many neceſſary Points of* Faith, Juſtification, Sanctification, *&c.* Election *and* Reprobation.

Anſwer. Thoſe Doctrines, the neglect whereof is objected, are not altogether omitted, but are briefly (according to the nature of a Catechiſm) expreſt: And to ſpeak truly, 'tis not the Omiſſion, but the plain, ſhort, and Orthodox expreſſion of them, that is the ground of the Exception. And further, where any thing is either more obſcurely or more briefly expreſt, 'tis the deſigne of the foregoing Paraphraſe more fully to explain.

Object. 2. 'Tis ſecondly objected againſt the two firſt Queſtions in the *Catechiſm*, viz. *That they are trivial, light and impertinent, to ask*, What is your name? *And*, Who gave you that name? *Whereas the* Catechiſt *both commonly knows the name of the* Catechumenos, *and the perſons that impoſed it alſo.*

Anſwer. As to the firſt Queſtion, the *name* of the catechiſed perſon is demanded to put him in minde of that *holy Chriſtian Religion*, which 1. together with his *name* he received; And 2. under his *name* promiſed ſolemnly to maintain,

tain, and cleave unto; call'd therefore his *Christian name*: so that this first Question is as pertinent, and seasonable to make entrance into the Principles of Religion, as if it should be askt, *What Religion do you profess?* wherewith other *Catechisms* begin, without any objection made against them.

As to the second Question, The persons that *gave him this name*, are demanded; to bring into his knowledge *when, by whose means*, and *after what manner* he became Professor of that *Christian Religion*, whereof his *name* is the badge, and cognizance: which is most agreeable to the Practice of the Primitive Church; for saith *Tertullian*, one of the most ancient Fathers of the Church, prescribing against Hereticks: *We admit none to be entitled to the Scriptures, except he can first shew us of whom, and by whom, at what time, and after what manner, he was admitted into the ark of Christ's Church, and whether he stedfastly hold and maintain those general Principles, wherein all Christians do and ever did, agree, (viz.* the Creed, the ten Commandements, the Lord's Prayer, and Doctrine of the Sacraments, which make up the body of our Catechism) *otherwise we prescribe against them as strangers, who have no right to the Communion of Christ's Church, nor title to his holy Word.* *Ter. Præsc. adv. Haret.*

Against that Expression in answer to the second Question, *an inheritor of the Kingdom of Heaven*: 'tis objected that the party *Object.* 3.

baptiſed, though regenerate, is not thereby actually an inheritor, but an heir onely of the Kingdom of Heaven.

Anſwer. The baptiſed Infant being regenerate, is both actually an inheritor of the Kingdom of Heaven, that is, a member of the Kingdom of Grace in this life, as alſo an heir of the Kingdom of Heaven, that is, of the Kingdom of Glory in the life to come, ſo that the one word is equally as proper as the other.

Obje&. 4. The next and grand Objection is againſt the *uſe* and *name* of *Godfathers* and *Godmothers*: viz. *That the uſe is unwarrantable, and the name profane, as being a breach of the third Commandement.*

Anſwer. For the uſe of *Godfathers*, &c.] 1. 'Tis enough to ſatisfie any modeſt, humble, good Chriſtian, that ſuch is the cuſtome, and hath been conſtantly the practice of the Univerſal Church, againſt which no obedient ſon of the Church, can without the guilt of Schiſm preſume to diſpute and argue; ſince Church cuſtoms are of ſufficient authority with S. *Paul*, 1 Cor. 11 6.

Neither 2. is this the cuſtome of the Roman Church onely (which is the cauſe of this and all other cavils againſt our Church) nor is it onely the cuſtom of the Church of Chriſt under the Goſpel, but alſo of the Church of God under the Law. For when any of the Children of God s people were to be received into the Covenant by Circumciſion (whereunto Baptiſm now anſwereth) the

the Infant was presented, and held forth to be circumcised of the Priest, not by the father, but by some choice friend on purpose elected to that sacred office: which is not onely affirmed by such as deliver unto us the Hebrew customs, but the uses of such Godfathers is also expressed *Isai.* 8. 2, 3. upon which text *Junius* himself observes the use of Godfathers to be derived to us Christians, from the like custome amongst the Jews, the which is also intimated Luke 1. from verse 57. to 60.

Leo Modena. Goodwins antiq. Jun. in Isa. 8. 2.

3. We must either deny children to be admitted into the *Covenant* of *Grace* by Baptism [contrary to our Saviours *command* *, and to Apostolical *tradition* b] or else we must necessarily grant them the benefits of such Christian friends, as shall both bring them unto Baptism, and therein both answer, and undertake in their stead, who by reason of their tender years, can neither answer, nor ingage for themselves. This even in *Civil affairs* is allowed sufficient, that Infants shall act by their Proxies and Guardians; and tis deemed just and reasonable, when any person cannot make payment of a debt, which is for the present due, that the *Creditor* be satisfied by sufficient *Bondsmen*, who ingage with him that he shall pay the debt at such a time, when he shall be able: and undoubtedly God is not less merciful to insufficient debtors then hard-hearted men.

* Mat. 28. 19. Mar. 10. 14.

b *Consuetudo matris Ecclesiæ in baptizandis parvulis nequaquam spernenda est, nec ullo modo superflua deputanda, nec omnino credenda, nisi Apostolica esset traditio.* Aug. l. de Gen. ad. lit. c. 23.

But it is here further objected, *That this duty* *Object.* 5.

duty more properly belongs to Parents, *to answer and ingage for their children, then to* ſtrangers, *who perhaps by reaſon of diſtance, or for want of opportunity, cannot perform this Obligation.*

Anſwer 1. But 1. Parents ſtand obliged already both by the Laws of *God*, and *nature*, to teach their children thoſe Chriſtian duties, whereunto they are bound in Baptiſm, and need not any new Obligation hereunto upon the Baptiſm of their children.

Neither 2. is the engagement of the *Parents* only ſufficient to be taken in ſo weighty a matter: becauſe,

1. 'Tis from the Parents that their children do derive that *original pollution*, from which they are to be waſhed in the ſacred waters of Baptiſm: in reſpect whereof Parents in former times have not been admitted ſo much as to be preſent at the Baptiſm of their children. And many perſons yet living can remember this cuſtome, that the father when he came with his childe and friends to the Church, ſtood without at the Church door, whilſt his childe was carried into the Church by his friends to be baptized.

2. The *Parents* alſo may die, before their children come to years of underſtanding that ſolemn Promiſe made in their names.

3. *Parents* alſo may be ignorant, or negligent in performing thoſe duties they owe towards their children in their behalf: or,

4. They may be ſeduced into *hereſie* or *ſchiſm*:

schism: whereof there was never more danger, and consequently never more need of Sureties to be taken in this respect; which discovers unto us the *Serpentine subtility* of that unclean spirit of *Error* and *Division*, and the *pestilential* practices of his Instruments, *Heretiks* and *Schismatiks*, who are now most busie in undermining this prudent way of the Church, when there is the greatest necessity of observing the same.

3. These *Godfathers* cannot be look't on as strangers, as long as they are members of the same Church: and if they perform not the Obligation, yet the Church it self takes care to supply this want, by *catechising* all that are baptised, and instructing them in the vow of *Baptism*, and so fitting them for *Confirmation*, in which they take the same vow in their own name, which in *Baptism* others took in their stead. *Answer* 2.

Lastly, by the means of this pious and prudent custome of Christs Church, a *spiritual kindred* amongst Christian neighbours is contracted, and *charity*, which is the *life* of *Christianity*, is maintained and increased.

As for the name of *Godfathers* and *Godmothers*; it cannot be any vain, light, or trivial use of the most holy Name of *God*: since this name is both used in matters of so high concernment, and the use thereof also is significant and proper; more proper then that of *Witnesses* or *Sureties*: if we consider, either 1. *The Office* of these persons, *Answer* 3.

whom we rightly call *Godfathers*, which is first to offer up unto *God* the party baptised, and to devote him to his service. 2. To confess and profess unto *God* Faith, Repentance and Obedience in their names. And 3. to become bound unto *God*, for their performance hereof, when they come to years.

Or 2. if we consider the benefit they receive by Baptism; which is therein to be made *the Children of God*: in which respect chiefly, their Sureties are called *Godfathers*.

Object. 6. Whereas it is said in the Catechism: *I believe in God the Son, who hath redeemed me, and all mankinde*: 'tis objected, *That this doctrine is erroneous because Christ died onely for his Elect, and Chosen.*

Answer. But rather this assertion of the Objectors is erroneous, there being nothing more clear
Joh. 3. 16. in holy Scriptures then this, that *Christ died*
Heb. 2. 9. *for all men*; and this not onely *sufficiently*
1 Tim. 4. for all, but *intentionally* for all; though not
10. *effectually* for all: because the greater part
1 Joh. 2. 2. of mankinde through the wickedness of their own wils do frustrate his pious intention, either by not accepting his offers of Grace and Salvation, or not performing the conditions on which these offers are tendred: nor can any thing be more plainly and clearly expressed then is this doctrine in holy Scripture, That 'tis neither Gods intention nor desire, *That any should perish,*

but

but that all should come to repentance, 2 Pet. 3.9. And that in order hereunto, he sent his Son into the world, *that whosoever believeth in him might not perish, but have everlasting life*, Joh. 3.15,16. who is therefore termed *the Saviour of the world*, Joh. 4.42. *And the Saviour of all men*, 1 Tim. 4.10. *And the true light, that lightneth every man coming into the world*, Joh. 1.9. And the end of his coming is expressed to be, *that the world through him might believe*, Joh. 1.7. *and that the world through him might be saved*, Joh 3.17.

Ezek. 18. 23, 32. & 33. 11. 2 Sam. 14. 14. 2 Pet. 3.9. Rom. 2. 4, 5.

And that *the world* in these places might not be mistaken for *the world of the elect* onely; the Apostle saith plainly, *that Christ is the Saviour of all men*, but especially of them that *believe*, 1 Tim. 4 10. The Saviour of all men, *sufficiently*, and *intentionally*: and of them that believe, *sufficiently* and *effectually*.

To the same purpose, but more undeniably yet, 1 Joh. 2.2. *He is the propitiation for our sins, and not for ours onely, but also for the sins of the whole world*: The Apostle foreseeing, and confuting that opinion of *Christ dying for the elect onely*, with a [*not onely, but also*] the which also is flatly contradicted, Heb. 2.9. —*That he might taste death for every man*.

Upon these, and many more evident texts of Sacred Writ, we are taught by our Church rightly to *believe in God the Son*,

who hath redeemed me, and all mankinde.

Object.6. In the setting down our Duty towards God as the full meaning of the First Table of the Law: there is nothing mentioned touching the observation of the Sabbath day in the fourth Commandement injoyned.

Answer. The spiritual meaning of this Law is expresst, which is *to serve God truly all the dayes of our life*, which is that true Christian Sabbath whereof the Jewish Sabbath was a type *: And although the observation of the Lord's day, and other daies devoted to the service of God, be a duty generally injoyned in the fourth Commandement, yet more especially it belongs to the fifth Commandement, as being a *species* of that Honour and Obedience which we owe to our spiritual Mother *the Church*.

* Col. 2. 16, 17.

Object.7. Whereas it is affirmed in the Catechism, *That children to be baptized do Believe and Repent by their* Sureties, *who promise and vow in their* names, *&c.*: It is objected, *That no person can Believe or Repent by a Proxie: neither can either Children or Elder Persons be made partakers of the Benefits of Baptism by the Faith of others. but every one becomes accepted, and beloved of God by his own, and not by another mans Faith and Repentance.*

Answer. It is no strange or new opinion this, that one person may be made partaker of the benefits of Christ, by the faith of others: whereof

whereof the example of the Centurions ſervant, who was healed by the vertue of his Maſters faith, Matth. 8. 10, 13. of the palſie man healed by the faith of his friends, Matt. 9.2. and of the daughter of the *Canaanitiſh* woman, healed by the faith of her mother, Mat. 15.28. are ſufficient and evident teſtimonies. We read alſo of *Jairus* daughter, raiſed from the dead by the faith of her parents, Luk. 8.5. and of *Lazarus* rayſed upon the faith of his ſiſter *Martha*, Joh. 11. 26, 27, &c. And being by Baptiſm ſpiritually rayſed up from the dead, it may very well be believed to be done by the vertue of the faith of others. Rom. 6.4. Col. 2.12.

I ſhall conclude with the ſaying of an ancient Divine upon this ſubject: It is but meet and fit: *That children, who are polluted with original ſin, by traduction from the loins of their carnal parents ſhould be regenerate, and heal'd in Baptiſm by the faith of their ſpiritual Parents*, or Godfathers. *Certe dignũ eſt, ut qui peccato carnalium parentũ polluuntur, fide ſpiritualium parentum ſalventur.* Haim. in hom. in die Aſcenſ.

BEing desired in the 2. Edition of the Catechism, to adde thereunto a Morning and Euening Prayer: I have accordingly annexed several short Prayers for both seasons: conceiving such to be both more useful, and more effectual, then two longer Prayers only:

Because 1. *After this manner the Prayers of the Church are formed, where unto all obedient sons of the Church ought to conform themselves.*

2. *'Tis more agreeable to the command of Christ, and to that all-perfect form of Prayer by him prescribed, Mat. 6. 9.*

3. *Because, that Deuotion, which is the very life of Prayer, is sooner damp't and deaded in the use of one long uninterrupted Prayer, then of many shorter Prayers: the ending of one Prayer, and beginning of another, adding a new heat of zeal and Deuotion to the soul.*

4. *Because young persons, and servants, & all that be under authority and commands of Superiors, may often want time and leisure for the use of a long Prayer, which may occasion the same either to be altogether neglected, or negligently & perfunctorily run over: whereas in such cases, some of these shorter Prayers may be omitted, & the more necessary & pertinent ones only used.*

PRAYERS
FOR
Morning and Evening,
and for the KING.

PRAYERS

FOR

Morning and Evening,

and for the King.

III

A Morning Prayers.

In the Name of the Father, and of the Son, and of the Holy Ghoſt, Amen.

I.

BLeſſed be the holy and undivided Trinity, now and for evermore, and thrice bleſſed be the great and glorious Majeſty of Heaven, who hath preſerved me this night paſt, and brought me ſafe to the beginning of this day, adding day after day unto my life, and ſpace for repentance unto my days: I laid me down, and ſlept, and roſe up again; for thou, Lord, ſuſtainedſt me, and madeſt me dwell in ſafety: I awaked, and beheld, and lo my ſleep was ſweet unto me: bleſſed be thy holy Name therefore, and bleſſed be that infinite mercy of thine, whereby I live, and move, and have my being, and do injoy all things neceſſary to maintain this my life and being, through Jeſus Chriſt our Lord, Amen.

II.

IConfeſs, O Lord, that I am leſs then the leaſt of all thy mercies; that I am unworthy to lift up mine eyes to heaven, which is the throne of thy Purity; or to tread upon the earth, which is the footſtool of thy Majeſty; for I have ſinned againſt heaven, and before thee —— Have mercy upon me, O God, after thy great goodneſs, and according to the multitude of thy mercies, do away mine offences: Turn thy face away from my ſins, and blot out all my miſdoings, for his ſake, whom thou haſt given a ſacrifice for the ſins of the world, Jeſus Chriſt our Lord, Amen.

Here confeſs the ſins of the night paſt

III. And

III.

AND here, O Lord, I proſtrate my ſelf at the foot-ſtool of thy divine Majeſty, I humble my ſelf under thy moſt mighty hand: I repent me exceedingly of all my daily back-ſlidings from thee: and do again renew that vow and promiſe made in my Baptiſme, forſaking the ſervice of the world, the Devil, and the fleſh: I offer and preſent unto thee, and to thy ſervice my ſelf, my ſoul and my body, my thoughts and deſires, my words and actions, to be this day and every day guided and ordered by thee: humbly beſeeching thee to look mercifully upon my infirmities, to turn away from me all thoſe evils of puniſhment, which I by my manifold evils of ſin have righteouſly deſerved: And remembring whereof I am made, how frail I am, and how prevalent are my ghoſtly enemies; I moſt humbly beſeech thee to ſtrengthen me againſt all the crafts and aſſaults of the Devil, the world, and the fleſh, that they never prevail againſt me; either to draw away my heart from thee, or my actions from the rule of thy moſt holy Laws: but that I may according to my promiſe and bounden duty, keep thy holy will and Commandements, and walk in the ſame all the days of my life, through Jeſus Chriſt our Lord, Amen.

IV.

O Holy Jeſus, Son of righteouſneſs, who deſcendedſt from the fountain of eternal purity and ſplendor to inlighten us who ſate in darkneſs and in the ſhadow of death, cauſe the bright beams of thy ſacred and ſaving light to ſhine into my darkned heart, diſpel and diſſipate thence all thoſe clouds of ignorance, ſinfulneſs, and error, which too much infeſt and infect the ſame: Make me a Childe of the light, and of the day; not of the night, and of darkneſs: Let the light of thy truth direct me, and the light of thy grace ſupport me in thoſe ſacred paths that lead to light and life everlaſting, bleſſed Saviour and Redeemer Jeſu, Amen.

V. O

V.

O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought me to the beginning of this day; defend me in the same by thy most mighty power, and grant that this day I fall into no sin, neither run into any kinde of danger, but that all my doings may be ordered by thy governance to do alwayes that which is righteous in thy sight, through Jesus Christ our Lord, Amen.

VI.

PReserve me, O Lord, this day from any evils of mine, and me from the evils of the day: Let not my days consume in vanity, nor my years in trouble: but let my condition be ever peaceful and contenting in my self, useful and beneficial to others, well-pleasing and acceptable unto thee, that when my body shall lie down in the bed of darkness, my soul may pass into the Regions of eternal light, through Jesus Christ our Lord, Amen.

VII.

PRevent me, O Lord, in all my doings with thy most gracious favour, and further me with thy continual help, that in all my works begun, continued, and ended in thee, I may glorifie thy holy name, and finally by thy mercy may obtain everlasting life through Jesus Christ our Lord, Amen.

In whose most holy name and words, I beseech thee to heare me with all thy faithful people, saying,

Our Father which art in heaven, Hallowed be thy Name, &c.

Particular Prayers to be added according to particular Relations and Conditions.

I. *Of Children for their Parents.*

ALmighty God, the Father of our Lord Jesus Christ, who hast commanded me to honour my father

father and mother; grant me alway to be herein obedient to thy command, and in thee and for thee to be in all respects obedient and dutiful to my Parents. And bless them, O Lord, I beseech thee, with the blessings both of the right hand and of the left; preserve them in the unity of the true faith, and in all holy conversation agreeable thereunto, that they may finde thee propitious and merciful unto them, loving as a father, tender as a mother in the bowels of thine own dear Son Jesus Christ our Lord, Amen.

II.

Of Scholars for their Schoolmaster or Tutor.

ALmighty God, the fountain of all wisdom, grant unto thy servant, whom thou hast ordained my Guide and Teacher, a sound judgement, and right understanding in all things; make him faithful and diligent in the discharge of his Function, and so order all his Instructions and Directions that I may be thereby enlightned with the knowledge of the truth, directed in the wayes of thy Laws, and in the works of thy Commandements here, unto the hopes of eternal glory hereafter, through Jesus Christ our Lord, Amen.

III.

Of Servants, for Obedience and Success in their Masters business.

O Lord our Governour, who by thy excellent wisdom hast disposed all things and all persons into several orders and degrees, some to command, and some to obey; grant me thy servant grace to be humble, faithful and obedient to such as have the rule and command over me: serving them not with eye-service, as pleasing man, but in singleness and sincerity of heart, as becometh the servant of Christ: And prosper thou, O Lord, all the works of my hands, yea prosper thou my handy-work; and grant that neither through any ignorance, negligence, or unfaithfulness of mine, my Master may

may in any thing ſuffer loſs, or be damnified: but that all my undertakings may ſucceed to thy glory, my Maſters benefit, and the peace and comfort of my own ſoul, through Jeſus Chriſt our Lord, Amen.

IV.

Of a Wife for her Husband.

O Eternal God, Creator and Preſerver of all mankinde, who haſt called me into the holy eſtate of Matrimony, bleſs me therein I beſeech thee with the grace of a pure love, loyalty, obedience, and complacency to my husband, and bleſs him with health both of ſoul and body: make him truly to be, and conſtantly to continue thy ſervant; a faithful member of thy Church, which is the Spouſe of thy Son; a comfort and ſupport both to me his wife, and all his children, through Jeſus Chriſt our Lord, Amen.

V.

Of a Husband for his Wife.

O Holy Jeſus, who haſt eſpouſed to thy ſelf a Church without ſpot or ſtain, bleſs thy handmaid my wife, and endue her with the graces of meekneſs, chaſtity, innocence, obedience, and all ſuch ſpiritual ornaments, as may render her amiable in thy ſight: make her wiſe as *Rebecca*, loving as *Rachel*, holy as *Heſter*, faithful and obedient as *Sarah*, and in all quietneſs, ſobriety and peace to be a follower of holy and godly Matrons, that ſhe may in the end inherit thy everlaſting Kingdome through Jeſus Chriſt our Lord. Amen.

VI.

For every perſon engag'd to Friends and Benefactors.

O Father of lights, from whom cometh every good and perfect gift: I beſeech thee for all my friends and relations whom thou haſt made any way inſtrumental for my good, and benefit: that it might pleaſe thee to reward them ſevenfold into their boſome: to cauſe the light of thy countenance to ſhine upon them: turn

thy face away from their ſins, and miſdeeds, and forget not the good they have done either to me, or to any others for thy ſake, but let it be remembred to their praiſe and everlaſting joy, through Jeſus Chriſt our Lord. Amen.

Evening Prayers.

In the Name of the Father, and of the Son, and of the holy Ghoſt.

BLeſſing, and honour, and glory, and power be unto him that ſitteth upon the Throne, and to the Lamb for evermore: Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure, they are, and were created. Bleſſed be thy holy name for my Creation, Redemption, Illumination, and Sanctification, Protection, and Preſervation, maintenance, and nouriſhment: more particularly, that thou haſt preſerved me from all perils and dangers of the day paſt, wherein manythouſands perhaps better then I am, have been cut off, and ſent to bewail their ſins in the bitter ſorrows of a ſad eternity: And 'tis of thy great mercies, that I alſo am not conſumed, even becauſe thy compaſſions fail not; bleſſed be thy holy Name from this time forth, and for evermore. Amen.

II.

BUt I am unworthy, O Lord, to take thy holy Name in my mouth, or that thy praiſe ſhould come within my polluted lips, for I am a man of defiled lips, of an uncircumciſed heart, of unmortified affections, guilty of many irregular, and extravagant actions, and more particularly I have ſinned againſt thee this day ——— enter not into judgment with thy ſervant, O Lord, for in

Here confeſs the ſins in particular of the day paſt.

in thy ſight no fleſh living is righteous: Bleſſed Lamb of God that takeſt away the ſins of the world, take away mine alſo, who am a notorious offender: Bleſſed Lamb of God that takeſt away the ſins of the world, have mercy upon me, ſpeake peace to my poor ſoul, and ſay unto me, I am thy ſalvation: and grant that I may ever hereafter ſerve and pleaſe thee in newneſs of life, living ſoberly, righteouſly and godly in this preſent world, to the glory of thy holy Name, Amen.

III.

O God from whom all holy deſires, all good counſels, and all juſt works do proceed, give unto me thy ſervant, that peace which the world cannot give, and grant that both my heart may be alway ſet to obey thy commandements, and alſo that by thee I being defended from all my enemies ghoſtly and bodily, may paſs my time in reſt and quietneſs, through the merits of Jeſus Chriſt my Saviour. Amen.

IV.

LIghten my darkneſs I beſeech thee, O Lord, and defend me from all perils, and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt. Amen.

V.

PReſerve me this night from all inward infirmities, outward adverſities or accidents that may harm the body; from all ſinful thoughts, deſires, words, actions, that may aſſault and defile the ſoul; from all illuſions of the night, that may abuſe the fancy; from all the ſpirits and powers of darkneſs; from thy wrath, and from everlaſting death, good Lord deliver me: and grant me this night ſuch quiet, chaſt, innocent ſleep, and repoſe, that I may riſe on the morrow with a pure heart, and a clean body to praiſe thy bleſſed Name, and to ſerve thee with all cheerfulneſs, and gladneſs of ſoul, all the

dales and nights of my life, through Jesus Christ our Lord. Amen.

Our Father which art in Heaven, hallowed be thy Name, &c.

A Prayer for all Men, and all Christians, to be used either morning, or evening, or both.

ALmighty, and everlasting God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: I most humbly beseech thee to have mercy upon all Jews, Turks, Infidels, and Hereticks, calling them all home to the knowledge of thy Grace and faith in thee: that we may be all one fold under Jesus Christ the great Shepherd and Bishop of our souls.

That it may please thee to inspire continually the Universal Church, with the spirit of truth, unity, and concord, and to grant, that all we of these Churches and Kingdomes, and all others, that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love.

That it may please thee to root out from amongst us all Heresies, and errors, all schisms and factions, all bitter envyings and divisions, all uncharitableness and licentiousness of opinions, and conversation; to rebuke that unclean spirit of contradiction, and contention, of pride, stubbornness, and disobedience, and whatsoever is contrary to our holy profession, or a stain to the blessed Name of Christ, which is called upon us.

That it may please thee to save and defend all Christian Kings, Princes, and Governours, to support them against all their enemies, forreign and domestick, and make them all supporters and promoters of truth and peace in Christendom.

That it may please thee more especially to bless and preserve our Gracious Soveraign Lord King *Charles*,

the

the Queen-mother, the Duke of York, and all the reſt of the Royal Progeny.

That it may pleaſe thee to ſtop the mouths of all falſe Prophets, and of all ſuch as propheſy lies and vain things which prophet not, and to plant in all Congregations ſuch Paſtors only as are Orthodox, learned, and holy: And for this end to ſupport, direct, and proſper the Reverend Fathers of the Church, and to make up the hedge of Eccleſiaſtical Diſcipline, and holy Liturgy amongſt us.

That it may pleaſe thee to give unto all the people of theſe lands, wiſe and underſtanding hearts, to diſtinguiſh betwixt light and darkneſs, give them ſubmiſſive and obedient hearts, and open ears to the true and faithful Miniſters of thy Word: but to ſhut their ears and harden their hearts againſt all ſeducers, and deceivers.

That it may pteaſe thee to comfort, ſuccour and relieve all them that be in any want, ſickneſs, ſorrow, pain, trouble, baniſhment, or impriſonment. O God make ſpeed to ſave them; O Lord make haſte to help them, and deliver them out of all their troubles.

That it may pleaſe thee to have pity upon all weak and dying perſons, and in great mercy receive the ſouls which thou haſt redeemed, returning unto thee.

That it may pleaſe thee to forgive all them that have offended, ſlandered, railed and reviled, or any way wronged me in thought, word, or deed: and to thoſe that I have any way injur'd, or defrauded, give me grace to make ſatisfaction to the utmoſt of my knowledge and ability.

That it may pleaſe thee to inſtruct the ignorant, to correct the refractory, to reduce the erroneous, to ſtrengthen ſuch as do ſtand, to comfort and help the weak-hearted, to raiſe up them that fall, and finally to beat down Satan under our feet.

That it may pleaſe thee to ſave and defend all that

are near and dear unto me, whether by friendſhip, good turns, conſanguinity, and allyance: all that remember me in their prayers, or deſire my remembrance of them, all the neighbours of this Pariſh, and members of this family, whereof thou haſt made me a part: knit all our hearts unto thee, that we may fear thy name, and direct us all in the waies of thy ſervice, and of our own ſalvation, through Jeſus Chriſt our Lord. Amen.

Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.

Our Father which art in Heaven, hallowed, &c.

Let thy grace bleſſed Jeſus, thy love O heavenly Father, thy ſweet and comfortable fellowſhip, O holy and bleſſed Spirit, be with us all evermore. Amen.

A

A Prayer for the King.

GOD the unſpeakable Author of the world, Creator of men, Governor of Empires, and Eſtabliſher of all Kingdoms, who out of the loines of our Father Abraham didſt chooſe a King that became the Saviour of all Kings and Nations of the earth: Bleſs wee beſeech thee, thy faithful Servant, and our dread Sovereign Lord King Charles with the richeſt bleſſings of thy Grace. Eſtabliſh him in the Throne of his Kingdom by thy mighty aid and protection: viſit him as thou didſt viſit Moſes in the Buſh, Joſhua in the Battel, Gideon in the field, and Samuel in the Temple. Let the Dew of thine abundant mercies fall upon his head, and give him the bleſſing of David and Solomon. Bee unto him an Helmet of Salvation againſt the face of his enemies, and a ſtrong Tower of defence in the time of adverſity. Let his Reign be proſperous and his daies many. Let peace, and love, and holineſs, let juſtice, and truth, and all Chriſtian vertues flouriſh in his time: let his people ſerve him with honor and obedience: and let him ſo duly ſerve thee here on earth, that he may hereafter everlaſtingly reign with thee in heaven, through Jeſus Chriſt our Lord. Amen.

THE END.

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